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other matters of religion are the most scrupulous of men, have never yet enrolled yourself among the number of the Initiate?" "Softly! my dear Alcibiades, softly! I cannot answer you yet. For lies it not with you rather to act as teacher to me and to convince me first, that, by so doing, I should be the gainer? Do you therefore answer my question and tell me the truth. If you become the apprentice to the cobbler, would it not be in the hope of learning something new about boots and shoes?"

The reader may then follow Alcibiades through the wearisome preliminaries—the period of arduous probation, of ghastly admonitions, of humiliating scrutiny, and of scrupulous dieting, by which means the dude and scandal of Athenian society becomes clean-handed and pure-hearted, ready for the holy ordeal. In the opening ceremony Alcibiades must provide for sacrifice his own small black pig—a pig that conforms to the required specifications, without blemish and, in particular, not minus its tail. And so on, until the great Rites on the second evening. In the great Hall of the Mysteries Alcibiades

sat upon a stool, his head and figure enveloped in a white shroud. He heard a priest behind him muttering incantations in odd, unfamiliar phrases. . . . Thus perfected, it was his privilege now to enter with the rest the great illuminated hall. It must have been a man of sluggish temper who would not at such a moment be moved to an almost insupportable emotion. Many indeed gave bent to their distress by groaning dismally like tortured souls at a revival meeting.

The candidate had already been told to await the drawing of the veil, and to expect the fullest of revelations. The lights go out; a voice from the darkness chants a jargon; this jargon the candidate had already memorized, as also the response which he now proudly gives: "I have fed from the timbrel; I have drunk from the cymbal". Then the light flashes on; the apparition (a man of superhuman size, seated upon a winged chariot and surrounded by writhing serpents) shows for an instant, and the light flashes off. Then cryptic voices again, and another tableau (the Sacred Marriage), and various other visions of the underworld, and finally the "monstrance" by the High Priest of the Sacred Wheat Ear—symbol of immortality. The story of Alcibiades's visit to Delphi and his consultation of the oracle in order to learn what his calling in life shall be (38-48) is equally vivid.

It is much easier to see the demerits of the volume than to appreciate the author's difficulties in arriving at certain conclusions, among them, to what class of readers the book should be addressed. He has chosen to make "concessions" to "those who have had no Greek"; and he obviously expects his work to be virtually useless as a manual. Although numerous quotations are given, exact citations are rarely given. Thus, he fails in most cases to call the reader's attention to moot points, and to give brief statements with the appropriate citations. And even in matters that are largely conjectural, as in the scenes representing the trireme (facing page 49) and the theater (facing page

162), he risks misleading his reader. However, the note on the arrangement of the oars of the trireme is an exception, and is a fair example of what would have added greatly to the value of the book, if such notes, though briefer, had been inserted throughout. Surely in these respects the earnest student who may not be content with the story alone is entitled to "concessions" in the second edition.

Mr. Robinson's freshness of style, his intimate knowledge of Athenian private and public life, and his happy choice of hero, all suggest an expansion of the present work (together with a companion volume perhaps) to supersede the *Charicles* of Becker.

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A FEW SUGGESTIONS FOR THE LATIN TEACHER WITH A BACKWARD OR A CARELESS CLASS¹

In First Year Work: Do not assign a lesson until it has been carefully taught in class. We Classical Teachers are probably agreed that the recitation period should be much more than a quiz, the purpose of which is to discover whether or not the pupil has prepared his lesson. Let us then be sure that no new topic is assigned, whether it be a new declension, a new rule of syntax, or a new vocabulary, which has not already been developed in class. Drill may be furnished by calling upon the pupils for oral sentences to illustrate the new point that has been emphasized. A few of the best of these sentences, if written on the blackboard and then copied into note-books, may be used as a part of the next day's lesson. Encourage the pupils to construct original sentences, both for oral and written exercises.

Never forget that you are teaching that unknown tongue, English, as well as the foreign Latin.

In Second Year Work: It is probable that most teachers, if they were asked to state the purpose of the course in second year Latin, would define it somewhat as follows: to develop an appreciation of sentence structure; to add to the pupil's stock of Latin words; and so to increase his English vocabulary by a study of the formation of English derivatives; to evolve power in interpreting and facility in English idiom; to give from original sources some knowledge of the great military movement that led to the extension of Roman civilization among our ancestors in northern Europe. It is not essential that your answer be in these same terms, but it is of vital importance that you yourself know clearly what is the aim of your teaching. With this distinctly in mind, you are more likely to succeed. Let the work be a development, with each lesson carefully graded. Especially in reviewing the forms and syntax of the first year, do not try to cover too much ground at one time. The subjunctive in purpose clauses will do for one lesson; the gerundive with "ad" for another. Above all, make your assignments definite, giving full instructions as to the best methods of using the notes and vocabulary. By frequently preparing a lesson with a class, teach them how to study. Consciousness of improvement is the pupil's best incentive to work.

¹This material is taken from a two-paged sheet, entitled *Hints for the Classical Teacher in the Secondary School*, issued by The Ancient Language Section, Schoolmen's Week, University of Pennsylvania, in April, 1917. C.X.